

Ferne Levy Honoured

Dr. Ferne Levy was honoured during the 95th annual convention of the United Baptist Women's Missionary Union held in August (Wolfville, N.S.) for her contribution to the denomination. Dr. Levy is a Friend of the ABF.

Ferne Levy was the vice-president of the Women's Department of the Baptist World Alliance, President of the UBWMU and President of NABWU. She was the first woman to be elected to the executive of the Canadian Bible Society and serve as President of the Canadian Bible Society.

At one point, she spent two months in Bolivia, representing Baptist women of Canada on a fact-finding mission with representatives of the Overseas Mission Board.

She was with the Canadian Baptist Overseas Mission Board for 10 years as a member of the executive and sub-executive of the board.

In 1979, Acadia University conferred an honorary doctorate on Ferne. She was the first woman to receive that degree in the history of the university and the first woman to give the baccalaureate address. She was recently honoured by the Women's Department of the Baptist World Alliance at their council meetings in Charlottetown in June 2001. She is one of the two surviving founding members of the NABWU. Ferne Levy now lives with her daughter, Lynn Crosby, a biology professor at Nova Scotia Agriculture College in Truro, NS, and with her grandson, Matthew and granddaughter, Megan, both students at Acadia University.

A Quarterly Publication of the **Atlantic Baptist Fellowship** **the Bulletin**

**Rev. Elias Mutale, Pastor
Victoria Road United Baptist Church**



**LeDayne McLeese Polaski
Managing Director Publications
Baptist Peace Fellowship**

Winter 2001

From the President: "We walk by faith..."

John E. Boyd

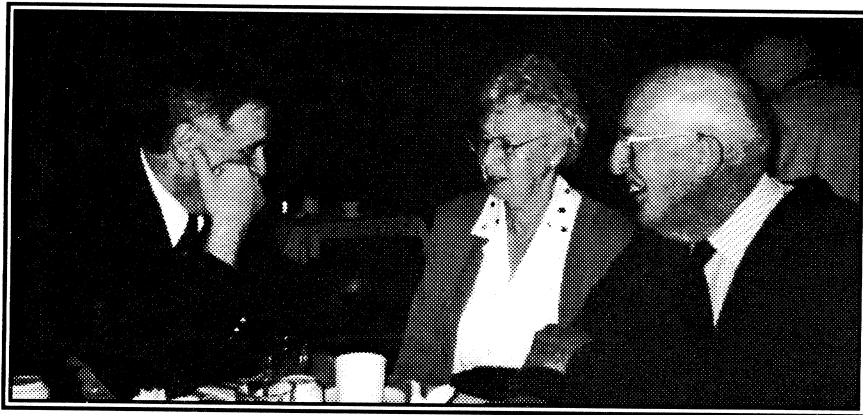
September 11, or "9-11", has now entered the lexicon of human language as a ready reference to the horrific events in New York, Washington, DC and Pennsylvania. We are even developing a concept of "before" and "after" in relation to this date, stressing how much different life will be in the "after" as compared to the "before."

The constant media coverage, with its emphasis on every tiny detail of real or potential terrorist activity, the outbreak of military action by the United States, Great Britain, Canada and others and the flurry of anthrax-related alarms have caused many to have a growing sense of fear and anxiety. This "after" is not at all what things were like "before", at least not for us. It is clear, though, that people in the Middle East, Southern Africa, Northern Ireland and Indonesia (to name a few) have had to deal with similar fears for a long time!

We are just beginning to process the meaning of all this, but we know that there will be many challenges to our faith and values in the months to come. It is important, therefore, that we do not allow our fear and anxiety to immobilize us or to keep us from the good work God has called us to do.

St. Paul encouraged the Corinthian Christians with these words: *Therefore, since it is by God's mercy that we are engaged in this ministry, we do not lose heart. ... for we walk by faith, not by sight.* (2 Cor. 4:1, 5:7)

The ABF is attempting to give focus to some important challenges to our faith and values as we move forward in the "after" of September 11. On October 12 and 13 Amherst's First Baptist Church hosted our conference on *Joining Hands, Connecting Hearts; Overcoming the Racial Divide* (see coverage elsewhere in this *Bulletin*). Racism is one of those ugly realities we would rather ignore, but at our peril! So much more needs to be done but we are glad that we have made a beginning.



John Boyd, Eileen and Harold Lusby
enjoy friendly table-talk at ABF Fall Assembly

That They May Be One

(Reprinted with permission from *The Chapel Times* 14 Oct 2001: abridged)

Roger Prentice, Chaplain Acadia University

The University has a chapel of its own. It is a special place where the university folk may worship together. This means that it is 'ecumenical,' of the house-hold, and that Christians of various faith expressions come together to offer praise and worship to God. Indeed it is a wonderful experience, for most of the time worshippers are not even aware of their own denominational differences.

Once in a rare time, there are events which overcome us that expand even this ecumenical experience.

The chapel becomes a place of almost universal refuge. Certainly, last month brought us one such occasion. With swiftness and terror it came. The university people gathered in halls, classrooms and offices to listen to radios as the horrible story unfolded with paralyzing quickness. A hush fell over the campus as people of all faiths, or lack thereof, recognized that something substantial had not only happened in the United States, but to the whole world, and that this definitely included themselves.

People instantly reviewed their beliefs, and many found themselves wanting. Deep and disturbing questions haunted their minds. Great doubts arose to the surface of their consciousness about their own capabilities and self-assurance. They found that they were not as independent as they believed, and openly sought other people to discuss, reflect and meditate upon how these events affected them.

Happily, great numbers decided that the chapel was 'their own place' as a University, and that they should come to it. Indeed, I conducted seven services with this special concern as the theme in worship. On the 'Day of Mourning' 350 crowded into the chapel which seats 170 worshippers. It was the regular daily worship time for the University but never before has so many attended this service. People were crowded into the pews, standing in the aisles, in the Narthex and balcony, and the chapel hall was full. People were even standing outside on the portico, trying to listen to the words of the hymns. That evening 65 or so people attended a similar Vesper at the chapel.

As I spoke to the people I looked around the congregation or as much of it as I could see and was astounded by the variety of folk looking for direction in their worship. I lit the paschal candle, which stands for the resurrection of Christ at Easter, and called it a 'candle of hope' in the darkness that everyone was feeling. Even more surprising, I found that not only was I leading Christians in worship, but many of the Muslim and Jewish students as well. It was a time of deep grief and trial for all of us, and we found strength being together, in the chapel.

As a Christian, I made no apology for reading the Christian scriptures (I chose *1 Corinthians 13*), saying Christian prayers, and singing some stunningly wise Christian hymns. Nevertheless, I know that students of other faiths put aside their differences to be together. It must have been a costly decision, but it was important. It is likely it will never happen again, but for 30 minutes we stood, prayed, sang, and listened together. I believe Christ would have approved, and his heart warmed.

In Memoriam

Members and Friends of the Atlantic Baptist Fellowship will be saddened to learn of the death of Leota Nason, widow of Hillyard Nason (died 20 September 1993), at St. Martins, New Brunswick, on 21 September 2001.

Over the years both the Nasons faithfully served and contributed to the Church in many ways. Leota's musical talents in particular were greatly appreciated. She will be greatly missed by her many friends.

The Nasons were firm supporters of the A.B.F.



Leota Nason "a remarkable woman"

Leota Nason was a very dear and long-time friend, and I am very thankful for her influence on my own life (and no doubt the lives of many, many others), as a teacher-enabler, leader, mentor, counsellor, and especially as a friend. She is presently a member of the St. Martin's United Baptist Church, but formerly was a member of Lancaster United Baptist Church in Saint John, where she served over the years with dedication and wisdom in various groups & organizations including Board of Deacons, Board of Christian Education, Social Action Com., Long Range Planning, Sunday Church School staff, Women's Missionary Soc., C.G.I.T. (giving leadership on local, Maritime and National levels), Jr. Choir and Senior Choir. She also served on the Convention Board of C.E., was a member of ABF, and active in the Women's Inter-Church Council. She will be greatly missed not only by her family but by all of us who knew her. (Incidentally, this is not intended to be a summary of her life - it's just that I've been 'thinking on paper' of some of the ways she has reflected God's love in her church and community, and giving thanks to have known such a remarkable woman.) - Shirley Eisener Ross

Atlantic Baptist
Fellowship



within
Convention

ABF BULLETIN

The ABF Bulletin is published quarterly by the Atlantic Baptist Fellowship. Submissions: Articles must be less than 500 words in length. Opinions and views expressed in this publication do not necessarily reflect those of the ABF or the Editors.

The BULLETIN is mailed to interested churches and individuals. Those wishing to receive the BULLETIN, and all details of changes of address, etc., are to be sent to the distribution organizer:

Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S., B0P 1X0.

The BULLETIN is mailed free of charge. Donations towards cost of publication are gratefully received and should be mailed to the treasurer:

Dr. John Churchill, P.O. Box 56, Port Williams, N.S., B0P 1T0.

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Deadline for Article Submission for Winter Issue January 31, 2002

Editorial Comment . . .

The Impact of Christmas

September 11th.

Incomprehensible.

Since that catastrophic event we continue to experience heightened stress and anxiety.

Dark nights of the soul.

But the Christmas spirit will soon cast its spell again upon us.

We need to be refreshed by the hustle and bustle and color of the Christmas season.

We need to celebrate the joy of Christmas to help banish the darkness from our souls and illuminate our lives with manifestations of sincere friendliness and wonders of love and good will.

Let us celebrate in the name of Jesus, praying that peace might reign among the peoples of the earth.

"O come to us, abide with us, Our Lord Emmanuel!"

ABF Fall Assembly

Amherst United Baptist Church September 12th and 13th

Mutale Addresses Assembly . . .

Rev. Elias Mutale, minister of the Victoria Road Baptist Church, Dartmouth, delivered the theme address at the ABF Fall Assembly "Overcoming the Racial Divide."

Rev. Mutale challenged the Church to be a major contributor to the solution of racism. The best opportunity for change is creating friendships - getting to know one another-and thus finding more common ground in our humanity.

In seeking solutions to the "great evil" of racism, he urged listeners to look ahead and work for a better tomorrow. He referred to the "I Have a Dream" speech by Dr. Martin Luther King, Jr. (1963) as an expression of great faith:

"I have a dream that one day this nation will rise up and live out the true meaning of its creed ... that all men are created equal ... not judged by the color of ... skin but by the content of their character."

It was a multi-racial dream; a dream of integration. King's dream is now in our hands, he said. "I have a dream, too", Rev. Mutale expressed. "Come dream a dream with me." "God's dream."

Panel on Racism . . .

John Boyd, ABF president, chaired a panel that exchanged thoughts raised by Rev. Mutale's theme address on overcoming the racial divide. Panel members were: Donna Morse, student support worker in the Chignecto Central (NS) school system; Elaine Walcott, M.Div student at AST and pastor of Bayside Baptist church (NS); and, LeDayne McLeese Polaski, managing director, journals, of the Baptist Peace Fellowship of North America.

The Panel concluded that we do not have at this time a clear indication of what is in progress to deal with racism.

You've Got To Be Carefully Taught

A Tribute

Joyce Allen

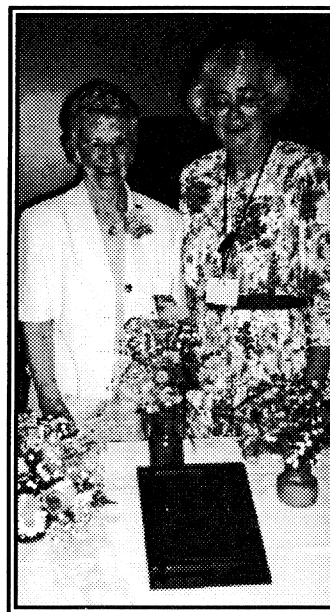
*You've got to be taught to hate and fear
You've got to be taught from year to year
It's got to be drummed in your dear little ear
You've got to be carefully taught
You've got to be taught to be afraid
Of people whose eyes are oddly made
And people whose skin is a different shade
You've got to be carefully taught.
You've got to be taught before it's too late
Before you are six or seven or eight
To hate all the people your relatives hate
You've got to be carefully taught
You've got to be carefully taught.*

Oscar Hammerstein, (1895 - 1960)

This morning these Oscar Hammerstein lyrics and recent media images haunt my consciousness. Images Of young Palestinian children dancing in the streets flashing victory signs following the terrorist attacks of September 11th. Images of two young boys bearing machine guns as they stand facing the Taliban forces in Northern Afghanistan.. Images.... Of a young Roman Catholic girl on her way to school in Northern Ireland, her face contorted with contempt , between her lips a whistle to express that contempt. Some adult placed those guns in those hands and the whistle on those lips and cheered those dancing children. Some adult showed them the way. You've got to be carefully taught!

Many years ago when I was a young teenager growing up in Saint John and a member of the First Baptist Church, Lancaster, I was blessed with a learning experience brought about by a very special Sunday School teacher. She was down to earth, in touch with the things which were important to us and very much in touch with our Heavenly Father. She had many gifts of the spirit and a vibrant love of Jesus Christ which found reality in her daily life. She embraced all people as children of our Heavenly Father and embodied a tolerance which grew naturally out of that strong sense of love for God and for all peoples. In that class, grounded in the teachings of Jesus Christ, we learned a lot about freedom, about choices, and about responsible love. The attitudes, thoughts and beliefs nurtured in that class have, as they have grown with me, helped shape my response in many troubled moments. During the media frenzy surrounding the terrorist attacks in the United States, an interviewer meeting with a group of clergy persons posed the question "Where was God in all this?". I believe God was walking those New York and Washington streets, that He was in the shadows of a cave in Afghanistan, and that He was kneeling in a field in Pennsylvania. He was there, as He always has been, weeping for His children, knowing, what we can never fully understand, the cost of the freedom of choices... the cost of Loving. You've got to be carefully taught!

Three weeks ago I received a letter from that Sunday School teacher written in shaky script due to her failing health. In that letter was this line "I learned so much from you and the other teenagers in that class way back then and have never ceased to be thankful for you". How like her, even in times of personal trouble, to be focused on someone else and unceasingly thankful to God. Last night my sister called to say Leota Nason had been called home to be with her God. This morning I am overcome with a sense of thankfulness to God for placing her in my life and for a teenager's veiled glimpses of truth. You've got to be carefully taught!



Isobel Horton with Dr. H. Miriam Ross, Director of the Acadia Centre for Baptist and Anabaptist Studies, in Chapel Hall.

Isobel Horton Honoured

Dorothy M. Lovesey

One of the highlights of Convention this year was the honouring by the Acadia Centre for Baptist and Anabaptist Studies of our very good friend and fellow-worker in the A.B.F., Rita Isobel Mader Horton, for her long and dedicated part-time voluntary service in the denominational archives.

Since her retirement as University Librarian in 1982, as Pat Townsend the University Archivist pointed out, Isobel has given herself unstintingly to the task of researching, cataloguing and computing material from over five hundred churches and making this available to an ever-expanding group of scholars and researchers. She is presently engaged in writing brief histories of each individual church, a task of no mean order! Dr. Robert Wilson has estimated the number of volunteer hours Isobel has donated as approaching 18,000 and suggested that the value of her labour, in monetary terms alone, would approximate \$250,000.00!

Following the presentation of a plaque commemorating her services and a gift box of taxi coupons to aid her travel in inclement weather, a reception was held in the Manning Memorial Chapel Hall. Friends and relatives gathered to celebrate and honour Isobel for all the work she has so cheerfully and unobtrusively accomplished in their midst, and with her anticipate the completion of her current project.

The Convention Name Change

Philip Griffin-Allwood

What are the implications of dropping the "United" from the name of convention? Or, more correctly, of turning around and reverting to the pre-1905 Regular Baptist identification? Not a great deal, if the clause referring to the United Baptist Basis of Union had referenced its entirety, not just the Doctrinal and Polity statements.

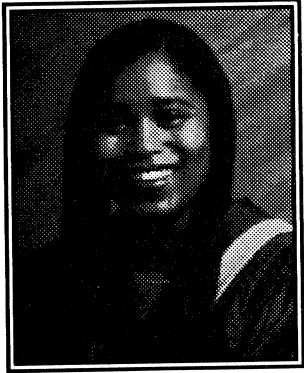
The Organization section of the Basis of Union is almost as long as the first two. It defines the diversity implicit in the word "United"—the right of churches to define their own covenants, the mutual recognition of ordinations of ministers, the right of churches to support mission organizations other than those of the convention, and through lack of a mutual recognition of members clause, it left church membership undefined.

Without an explicit reference to United Baptist diversity, either in the convention name or by constitutional reference to the Organization section, potential exists for future demand of theological conformity, recognition of male ordination only, discipline of churches for supporting organizations such as the ABF, and imposition of church membership guidelines for loyal convention churches.

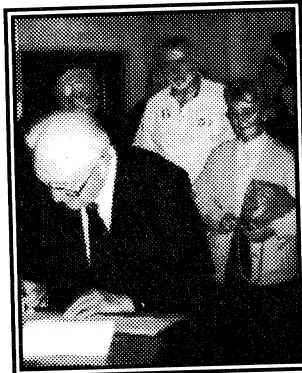
While I do not anticipate immediate problems, the lack of explicit reference to the convention's diversity needs to be addressed.

Photo Highlights

Assembly at Amherst, October 12th and 13th



Sue-Ellen (Suzy) Gangoo
soloist



Registration



Dawn and Byron Corkum (host minister)



Gladys Riley, (center) Amherst, is joined by panel participants Donna Morse (l) and Elaine Walcott (r)



Curtis Chipman

Yan Wilson-Storr reports on behalf of Camp Wegesegum that Curtis Chipman of Wolfville responded to the camp's request for funds (ABF Bulletin - Spring 2001) with a contribution of ten thousand dollars. Camp officials were most grateful for this very generous gift.

Camp Wegesegum Update

Special Projects and Sponsors:

Projects completed: cabins upgraded; wheelchair ramp and deck added to the Lodge; renovations to wash-house and a new septic system; addition of a commercial dishwasher and a walk-in cooler to kitchen. Projects funded by: N.B. Protestant Orphanage Foundation; Mr. Curtis Chipman, Wolfville; Hill Bros, Fredericton; Codiac Investments, Moncton; Cassidy Lake Camp; Atlantic Pressure Treating Co, Maritime Flooring, Grand Lake Timber, Boiestown Lumber, and, Mr. Harold B. Barton, Chipman, N.B.

Summer Programs (2000) - 300 campers

Plans for the Future:

Annual Meeting-April 20th 2002 St. Paul's Church, Sussex, N.B.

And

80th Anniversary of Camp Wegesegum July 11 - 13, 2003

Tradition:

"an interchurch Christian community in communion with God as revealed in Jesus Christ".

Briefly . . .

The Parrsboro United Baptist Church has received the resignation of Rev. Jeffery White. Jeffery has accepted a call to the Windsor Baptist Church (Eastern Valley Association) and will begin his ministry there in mid-January 2002.

A Reader Writes . . .

In referring to Convention's action re "United" as confusing, a reader in Springhill, N.S., recalls verse five of John Greenleaf Whittier's hymn, "O Lord and Master of Us All"

"Our Father, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee."

The Single Greatest Issue Dividing Christians In North America Today

M.R.B.Lovesey

Few will disagree with Marcus J. Borg when in a recent book (Reading the Bible Again for the First Time: Taking the Bible Seriously but Not Literally, Harper San Francisco, 2001) he claims that the single greatest issue dividing Christians in North America today is the conflict over two very different ways of reading and understanding the Bible. The conflict arises between a "literal-factual" way of reading the Bible and a "historical-metaphorical" way of reading it. By the term "literal-factual" he means the approach to the ancient scriptures that takes it straight, as one would take today's newspapers, without any question and with no reference to the historical context or the language and the thought-forms used. Such an approach can only be described as naive and would be impossible to anybody educated in modern culture. By "historical-metaphorical" he means pretty much what, in modern-paradigm days, used to be called the "historical-critical" approach. He uses the word "metaphor" to cover (loosely) such words as "image," "story," "myth," and "symbol." Dr. Borg thinks that today, in our post-modern paradigm, the use of the word "criticism" is unfortunate, simply because in popular usage it often has the negative sense of "fault-finding." But, as he acknowledges, the term "historical-criticism" properly means "historical discernment" that is, making discerning judgments about historical matters.

Marcus J. Borg is the Hundere Distinguished Professor of Religion and Culture at Oregon State University. Thanks to a correspondent who invited him to give a lecture and added the requirement "and make it personal," Dr. Borg shares with his readers the details of his spiritual pilgrimage. Raised in a Scandinavian Lutheran family and church in North Dakota, he gradually lost his early childhood conservative faith through his College and Seminary days. Then, in his mid-thirties, began the process of the recovery of Christian faith and practice. In his graduate theological education the late George B. Caird, of Mansfield College, Oxford, was as he said "immeasurably important." Dr. Borg has become an Anglican and is married to an Anglican. He describes himself as "a nonliteralistic and nonexclusivistic Christian, committed to living my life within the Christian tradition, even as I affirm the validity of all religious traditions." He is one of the most important popularizers working today, seeking to bring the professional theological chair, the pulpit and the pew closer together. Nearly two decades ago, Don Cupitt of Cambridge University and BBC TV produced a series of lectures entitled "The Sea of Faith: Christianity in change." In his way Marcus Borg is seeking to do just that, to spell out the shape of Christianity in a period of extreme and violent change. We may not agree with the answers either Cupitt or Borg give, but there can surely be no doubt that Christianity is in a period of transition and that the attempt to revision the faith must be made.

Dr. Borg takes the authority of experience very seriously indeed. He is no "know-all," and gladly confesses that he is the product of his heredity and environment. Using his own rich experience as an example he shows how the modern crisis of faith springs from the misinterpretation of sacred texts as infallible records of divine dictation and he offers a more rational way of understanding them.

Dr. Borg's book is full of useful explanations of "in-words" used in modern professional theological discourse. For example, he speaks of the necessity of using the word "myth." "That term needs careful explanation, because it has been virtually ruined by its most common usage. In popular language, 'myth' is a dismissive term A myth is seen as a mistaken belief, a falsehood. But the

(continued from page 10)

term means something very different in the study of religion Myths are metaphorical narratives about the relation between this world and the sacred myths are necessary if we are to speak at all about the world's origin and destiny in God. We have no other language for such matters." Other terms, about which Dr. Borg has useful things to say include "story," "context," "eschatology," "apocalypse," "paradigm-change," "criticism."

The book is in three parts. The first deals with the modern conflict between two ways of understanding the Bible. The second and third parts give examples of applying the historical-metaphorical method to the Old Testament and the New Testament. Dr. Borg prefers to use the title "Hebrew Bible" rather than the title most Christians use, the "Old Testament." He does this for two reasons. The first is out of respect for Judaism. For Jews, the Hebrew Bible is the Bible, not the "Old Testament." The second reason is that the word "old" carries the suggestion that the Old Testament has been superceded by the New. The Old Testament is not outmoded, we believe. "The notion that the New Testament (and its God) replaces the Old Testament (and its God) was rejected by early Christianity in the second century." The Old Testament is just as much sacred scripture as the New Testament.

The second section of the book explains how the Hebrew Bible is to be understood today. It has chapters on the Creation Stories, the Pentateuch, the Prophets, the Wisdom Literature. The third section has three chapters: on the Gospels, Paul, Revelation.

Dr. Borg's treatment of the Book of Revelation is one of the most interesting sections of the book. He writes that the historical context of the book that we call the Apocalypse must be taken seriously. We must know what the book meant in the past if we are to understand what it can mean in the present and the future. It was addressed to specific Christian communities - it was a message to them, not to us living thousands of years later. He confesses: "For a variety of reasons I do not think that it makes sense to expect a visible future second coming of Christ. The belief can be understood metaphorically, however, as an affirmation that Jesus comes again and again in the lives of Christians: in the eucharist, in the celebration of Christmas each year, and in the Spirit as the presence of Christ, and perhaps in many other ways as well."

Dr. Borg takes the Bible very seriously indeed, but not in any literal way. Walter Wink, of the Auburn Theological Seminary, ranks Dr. Borg's work very highly. He writes: "In every generation there is a handful of writers of whom it can be said, 'Read everything they write.' Marcus Borg is one of those today."

Mark Your Calendars and Join us in 2002!



Peace Camp

Baptist Peace Fellowship

Summer Conference

22-27 July 2002

Acadia University in Wolfville. Nova Scotia

**Preaching by Barry Morrison of Wolfville, Nova Scotia
and Music with Michael Hawn of Dallas, Texas**

An Aging Illusion

Roger Cann

What Would Jesus Do?

In His day, Jesus confronted the unjust aspects of the culture of first century Palestine. He befriended children, in a day and age in which childhood and adolescence had almost no status of their own. Children were treated as effective or incomplete adults. We are still trying to catch up with Jesus' acceptance of children.

Jesus treated women as competent human beings, as having intellect, and reflective gifts. Our society still does not give women an even break. We still need to ease out what items are gender specific and which are not. Then we take on the task of modifying the non-gender-specific views wrongly held in our society.

Would Jesus have let pass the current cultural stereotype of those past 65 years of age? It has the support of William Shakespeare. His writings are central to the canon of literature in English. His view of life is in Sonnet No.2 and poetically expressed as:

"When forty winters shall besiege thy brow
And dig deep trenches in thy beauty's field,
Thy youth's proud livery, so gazed on now,
Will be a tatter'd weed, of small worth held."

The Illusion of Aging

As Canadian Christians, our views of aging are influenced by an illusion that there is a peak to our life in our 40's or 50's and that it's a slippery slope after that. The visual image is of a peak, flanked by valleys, one rising, one declining, in an aesthetically satisfying symmetry. That image is repeated and reinforced as a rise-peak-fall sequence; the crawling babe, the erect adult, and the shuffling, cane-supported oldster. This pattern is so often repeated that we come to think of it as having a cosmic, ordained reality. Its so powerful a cultural illusion that we are inhibited from seeing, or making, alternative patterns.

How to Challenge our Cultural View of Aging

Just as the feminist has to sort out which human activities and functions are gender-specific (women do this, and men do that) and then major on those which are common to both genders, so we need to do the same with aging.

First specify what categories of activities or functions belongs to youth and which belong to adult years and which for the maturing years. Then take those activities and functions which are not specific to age, and major on those. How about relationships? Old or young, weak or strong, smart or dull, we seek to demonstrate righteousness in our relationships: our relationship to God and in our relationships with each other.

There will be other such aspects of human community, helping each other, respect for others, confronting evil and injustice, which are not the monopoly of youth or adulthood.

A Christian Image of Aging

1. Jesus used the sparrows (Matt. 10:31; Luke 12:7) to show their lack of worth as contrasted with human beings. The individual is of infinite worth. It doesn't matter how old a person is. We have not been given a value relative to others. Each person is valuable in God's sight.
2. But you say we are not equal in our gifts. Some are stronger, and some are

weaker. Some are richer and some are poorer. Some are smarter and some are not so smart. That is true of all generations, and we have that covered in that any surplus of endowment is to be shared with all. Our gifts are to be employed so that the Body of Christ will function most effectively. The stronger are to look after the weaker. After all we are just stewards of what God has given us. So the concept of the Shalom Community needs to be incorporated into our image of aging.

3. There has been too little study of those 60+. For generations the medical and sociological scientists lumped all those over sixty years as one category. But there are three or more decades in that category. More recently scholars are starting to investigate those beyond retirement as having a great deal of variety. That variety encompasses more potential than is usually allowed.
4. Those of mature years are not a spent force. Their golden age is not in the past. Yoked with Christ, the best is yet to be.

A Resolution of the Clergy of the Wolfville and Area Inter-Church Council (WAICC)

In the recent past, terrorism has claimed many innocent victims and evoked helpless anger and the strong desire for revenge. We regard terrorism as a fundamentally immoral and dehumanizing means of addressing grievances and righting wrongs. We recognize that terrorism arises because of deep, long-standing problems whose root causes have not been fully understood or addressed. We know that we can be tempted to be a part of the evils we deplore. Therefore as clergy of the town of Wolfville and area, we resolve:

- 1 to continue to affirm the value of human life and our bond with the whole human family as a part of God's world,
- 2 to refuse to condone terrorism wherever such actions are taken by any nation or group;
- 3 to urge our government to be sensitive to the root causes of economic, social and political problems which give rise to terrorism, and to work with other governments of the world in addressing these problems;
- 4 to refuse to brand an entire racial, ethnic or religious group for the violent actions of a few;
- 5 to guard against attitudes in our society, which lead to retaliation or retribution for the sake of revenge;
- 6 to teach and promote the biblical standard of justice and righteousness for all people, as the only viable means for a lasting peace;
- 7 to pray for the powerless that they may find a voice and for the powerful, that they may walk with humility and compassion.

September 20, 2001, Wolfville, Nova Scotia

Notes and Thoughts

Howard H. Taylor

from reading Steven Nachmanovitch book FREE PLAY

Steven says his book is about the inner sources of spontaneous creation and is directed toward people in any field who want to contact and strengthen their own creative powers. Its purpose, he says, is to propagate the understanding, joy, responsibility, and peace that come from the full use of the human imagination.

Prologue: A New Flute

"There is an old Sanskrit word Lila, which means play. Richer than our word, it means divine play, the play of creation, destruction and recreation, the folding and unfolding of the cosmos. Lila, free and deep, is both the delight and enjoyment of this moment, and the play of God. It also means love,

Lila may be the simplest thing there is – spontaneous, childish, disarming. But as we grow and experience the complexities of life, it may be the most difficult and hard-won achievement imaginable, and its coming to fruition is a kind of homecoming to our true selves."

WORDS - Art, Literature, Music, Poetry, Science

These all, through imagination, experiment and experience, seek to describe, demonstrate and explain the simplicity within the complex and the complexity of comprehending the essence of simple things. Form and function require a balancing of structure with function and, rigidity with latitude.

IMPROVISION - Spontaneous creation

Great masters in music like Bach and Beethoven produced compositions as a result of their improvisations made while they were playing. Modern masters of Art like Kandinsky, Miro and Ford broke from the classical disciplines of art and painted with spontaneous freedom of expression and experimentation. Many of the great Poets at times have poems spontaneously flow in a creative moment. The field of Science is replete with recordings of spontaneous happenings resulting in solutions to stupendous problems.

LIVING - Life as Creative Process

Out of no-thing an explosion, Chaos of gases, electrons, protons atoms, molecules, viruses, myriad life forms the Cosmos emerges. With all present knowledge and understanding inquiring minds are confronted with the *mysterium tremendum* of the creative process of existence. Small children with their open, curious, inquisitive exploration of everything around them have a sense of being *part of* rather than a *part from* all they experience. This state has been referred to by some as a sense of *at-one-ment*. This sensing is soon lost with the impingement upon the child of parental *do's and don'ts*, *misinformation* and society's well intended, yet often inappropriate methods of socialization.

A more precise understanding of the creative process of the growth and development of *self* comes from the Indo-European root *se* which is third person plural; not as more often thought of, as first person singular. The inner sense of *self* results from the constant evaluation and collating of the many accumulated experiences from communications and relationships with persons, things, and daily living. The process of living with pain and pleasure, joy and sorrow, change and decay is a process of *becoming*. Steven Nachmanovitch believes that this process is "about us, about the deep self, the composer in all of us., about originality, meaning not that which is all new, but that which is fully and originally ourselves."

Friends of the Atlantic Baptist Fellowship

FRIENDS are sympathetic to the aims of the ABF, which are:

- (1) To witness to the freedom implicit in the voluntary principle in religion which is the essence of the traditional Baptist position;
- (2) To affirm and celebrate Baptist participation in, and witness to the whole, visible, catholic and evangelical church of Jesus Christ;
- (3) To strengthen the United Baptist Convention of the Atlantic Provinces and to encourage it to strive for the above;
- (4) To provide a forum for the discussion of doctrinal and ethical questions and social problems and policies in that spirit of tolerance and mutual respect which issues from Christian love;
- (5) To publish, at regular intervals, a Bulletin which seeks to further these aims and which describes the activities of the Fellowship and announces the agenda for its general meetings which will be held in the spring and in the autumn of each year.

FRIENDS undertake:

- (1) To pray for the life and work of the Convention and the Fellowship;
- (2) To seek other committed Christians to join the Fellowship;
- (3) To become better informed about current ethical and theological issues;
- (4) To pay an annual subscription, minimum \$10.00;
- (5) To respond, as circumstances permit, to requests for financial support.

To:

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Please enroll me as a Friend of ABF

Name _____

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